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relative emphasis. The colonial work of Castile, stimulated in large part by physiographic conditions, is well brought out. In the matter of discovery the Toscanelli letter is accepted without discussion, and in colonization the usual mingling of economics, love of adventure and missionary propaganda is found. In like manner are estimated the character of Spanish government and the influence of the economic régime. The truth that many of the Spanish colonies, though now in large part independent, have never undergone a real social or political revolution is a corollary to the facts of the seventeenth and eighteenth centuries as here presented. The history of the Spanish colonies is, to a large degree, an extension of the history of Spain.

ALFRED L. P. DENNIS.

*Socialism before the French Revolution: A History.* By WILLIAM B. GUTHRIE, Ph.D., Instructor in History, College of the City of New York. (London and New York: The Macmillan Company. 1907. Pp. xviii, 339.)

THAT the general sources of modern scientific socialism lie back of the nineteenth century is a proposition no longer open to debate, but whether any earlier system of social philosophy may be called strictly socialistic is not so clearly settled. The author of the present volume does not hesitate to class as socialistic the body of literature which he here studies. Without pretending to cover the social philosophy of the whole period, he has examined certain leading phases of speculation between the Reformation and the end of the French Revolution, his attention being centred chiefly on four types, More's *Utopia*, Campanella's *City of the Sun*, the pre-revolutionary philosophy in France of which Morelly is the best type and the Revolutionary Radicals. He has also attempted to outline the economic conditions in the midst of which these writings grew and of which they were to some extent the index. More's *Utopia* must be considered as a tract for the times rather than as a vague picture of ideal society. It was a protest against the changing political and social order of the Reformation period in England. Between More and Campanella there was a close parallel, due allowance being made for the lapse of a century and for widely different political environments. More was most concerned with the social-economic, Campanella with the political, point of view. Campanella was deeply influenced by the Jesuit philosophy and particularly by the Jesuit state experiment in Paraguay. Like Plato but unlike More, he demanded so complete a surrender of the individual to the state as to leave no room for the private family. He would have carried this principle even to the extent of giving the state absolute control of the breeding and rearing of children.

In the chapters on French radical philosophy before and during the Revolution, Mr. Guthrie is evidently more at home than in the earlier

period, and his work is more scholarly and better organized. He is almost the first to give in English any adequate account of the social teachings of Morelly. So completely has the name of Rousseau overshadowed the pre-revolutionary era that the more definitely radical philosophy of Morelly has had but scant attention. Sharing with Helvétius and D'Holbach in the denial of innate ideas, he proceeded to a denial of the resulting right of private property. While much nearer to the world of actual experience than the early utopians, he shared their fascination with the remote and the primitive. He was largely responsible for the reigning fetish of the time, "le bon sauvage", and for the worship of the state of nature. Like his contemporaries, he was deficient in exact historical knowledge and like them he attempted to supply the defect by what has been well termed "conjectural history". His claim to rank as a predecessor of the modern scientific socialists rests chiefly on his insistence on collective ownership of production goods only, as distinguished from the universal communism of his contemporaries.

In connection with his treatment of the Revolutionary Radicals, Mr. Guthrie has given a brief but, on the whole, an adequate presentation of the socialistic tendencies of the Revolution. He is unquestionably right in his contention that much of the revolutionary legislation which is often classed as socialistic was in reality not based on any economic philosophy but was an outcome of the pressing necessities of the time. His emphasis on the importance of Barnave's contribution to socialistic thought is perhaps a shade too pronounced, and he has hardly given sufficient weight to Saint-Just's social programme.

The book, particularly in the earlier chapters on More and Campanella, loses some of the readable quality by reason of its labored style and frequent reiteration of statement. The generalizations are usually accurate and suggestive. But it is hardly correct to say that "a large part of the discussion of socialism up to the work of Ferdinand Lassalle may be called academic" (p. 34), for Mr. Guthrie has himself shown that a definite class-conscious movement even antedated the Revolution. Nor is it quite accurate to state that Babeuf was "out of sympathy with those who had liberty as their ideal" (p. 296), since Babeuf's later communistic programme was but an amplification of his earlier devotion to a narrowly political type of reform. But these minor defects do not seriously detract from the genuine merits of a book which must be welcomed as a really important contribution in a neglected field.

ULYSSES G. WEATHERLY.

*The Strength of Nations: An Argument from History.* By J. W. WELSFORD, M.A. (New York, London, Bombay and Calcutta: Longmans, Green and Company. 1907. Pp. x, 327.)

"In this book an attempt is made to examine the fiscal question in the light which European history from the commencement of the